

Reverend M<sup>r</sup>. BRIGHTMANS

Judgement or Prophecies what

shall befall *Germany, Scotland,*

*Holland*, and the Churches ad-  
hearing to them.

Likewise what shall befall *England,*

and the HIERARCHY therein

Collected out of his Exposition on the

*Revelations*, Printed above forty years since :

wonderfull to see how they are fulfilled.

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This faithfull *Watchman*, or our *English Prophet*

(as he is call'd) was persecuted and banished by the

Bishops, and this Commentary condemned by

them to the fire, which they could not

effect in Q. ELIZABETHS reign,

till King JAMES.

Collected for the good of all those who want

time to peruse, or coyn to purchase so large a Volum.

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L O N D O N.

Printed by THOMAS HARPER, for RICH-

ARD HARPER, and are to be sold at his

Shop in Smithfield, 1650.



## Mr. BRIGHTMANS Propbesies.



Earned Mr. *Brightman* in his Book of the Exposition on the *Revelations*, seriously considering and resolving himselfe, that the 7 Epistles Saint *John* wrote to the 7 Churches in *Asia*, were also written and directed to the 7 succeeding Churches among the *Gentiles*, of which these 7 were a type or counterpane (omitting for the brevity what he saith concerning the other 4 Churches) we present you with a brieft of what he more immediately applies to our selves.

In generall, he saith, that there was a terrible storme to be expected, and it would be such an horrible tempest, that it would terribly shake the Christian Churches.

First, for *Germany*, there was the bitterest scourge for it that ever had fallen upon it, and that it was to come shortly: *Germany* should be like a house that is robbed by furious, mad and craell spoylers, that would have no mercy of neither Sex nor Age; and the comming thereof should be suddain and unexpected, like a thief in the night; which we may see he  
truely

truly fore-told, it being fulfilled in our years, and the inhabitants thereof have found it by sad experience: let *England* take warning, considering what he said, was the cause that would bring all this misery; because, saith he, they tooke no care for a full and through *Reformation*, therefore by the just judgement of God, they should lose their Citizens and Inhabitants; and they with other Churches should come to nothing, and shortly it would appeare; he calls *Germany* by the name of *Sardis*.

Secondly, for *Scotland* and *Holland*, and the other Churches adhering to them; (typified by godly *Philadelphia*) he saith, that they shall shut and none shall open, and they shall open and none shall shut; a Virgin Church, chaste, not so defiled with *Romes* superstitions as others; and speaks of a *Covenant* and *Society* they should be joyned in, and bids them not to be perplexed nor discouraged at what the world spitefully prateth of them, as if he had heard men in our times call men *Traytors*, *Rebels*, *Seditions*, and bids them not regard the scoffs of the wicked, who will despise them, because they are godly, little, lowly, and weak in visible power, in comparison of their enemies: For, saith he, no enemy shall be able to prevaile against them, and they shall



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set up a token of victory shortly ; and every  
 one shall be compelled to say , that they are  
 dearly beloved of God , they shall be seen to  
 prosper so exceedingly , and so marvelously  
 promoted and advanced beyond all mens ex-  
 pectation ; and when that storme and horri-  
 ble tempest shall come upon the *Christian*  
*Churches*, these Churches shall stand fast like a  
 pillar and be preserved from wasting , when  
 the other Churches which did not take care  
 for a full Reformation , as they did , shall by  
 the just judgement of God, come, as it were,  
 to nothing ; there shall be, saith he, such a  
 miserable hurly burly of all things, that there  
 shall scarce be the form of a Church perceived,  
 but only with holy *Philadelphia*. Though their  
 enemies what their blasphemous tongues a-  
 gainst heaven and God himselve, they shall  
 not carry it away scot-free , let them clatter  
 as much as they will, no endeavours of their  
 adversaries shall be wanting by slandering,  
 rayling, and all despitefull wrongs to bolt up  
 this doers ; others shall with force and armes  
 strive to stop it up , as if they would breake  
 this Church all to pieces ; but Christ will  
 faithfully performe his word to them, if they  
 keep Covenant with him, and their enemies  
 shall lose all their toil and sweat, and get no-  
 thing but shame and reproach : the praise of  
 this

his Churches courage shall be so much the  
 greater, because being but little, and her ad-  
 versaries so potent, she yields not, nor stoops  
 not for all their proud threats, nor forsakes  
 the truth, as terrified with the vain feares of  
 men: And their enemies should boast and  
 flourish, as if they alone were the people of  
 God, creaking and cracking of nothing so  
 much as the good of the Church; but they do  
 not deceive themselves and the world with  
 flattering and goodly words, when they reject  
 Christs government, and stick to the abro-  
 gated Ceremonies of the Law, and of *Rome*,  
 and thrusting a worship on Christ he hath not  
 appointed, whereby they make themselves  
 the Synagogue of Satan, and not a Congre-  
 gation of Saints; notable and famous at last  
 shall the triumph of the Church be over Pa-  
 pists and Popery; hitherto they have fought  
 against them with quills and ink, but the time  
 shall come ere long when they shall quite be  
 voted out with weapons, and that with the  
 spe of this Church; and let the experiences  
 of this Church stablish their mindes against all  
 future feares. Here therefore, O holy *Phila-*  
*sophia*, thou art little and lowly, but God  
 shall exalt thee, regard not the scoffs of the  
 wicked, who shall by this meanes pull woful  
 ragues upon themselves, but they shall bring  
 thee

thee a Crowne of glory , and the end of thy welfare is comming shortly.

3. For *England*, whose counterpane he takes to be *Laodicea*, tearing it *like-warme, vaine-glorious Laodicea*, concerning it, he saith, he that gathereth the teares of his children into his bottle knoweth right wel, that I could never with dry eyes take a survey of this *Laodiceas*, lamentable condition, but I powred out tears and sighs from the bottome of my heart, when I beheld Christs loathing of us, and were it not that out of duty, as a watchman , I dare not betray the salvation of this Church , by not giving warning , I would have held my peace ; but my hope is that those which love the truth will hearken and accept, and think, as the truth is , I envy no mans person, honour, or greatnesse, : Yet when I perceived that these 7 Churches were propounded for a type of all the Churches among the *Gentiles*, and withall, saw the order, time and marvellous agreeing of all things together , I durst not perfidiously bury the truth in silence.

In that Christ saith of this Church, I know thy works, that thou art neither hot nor cold ; he observeth, that Christ maketh mention of no one good thing that it hath , the worst of all the 7 (although there were many faithfull in it)



yet not any so past hope in regard of the  
 outward forme and government ; which  
 comes to passe not so much through its owne  
 default, as by means of the faulty government  
 of the *Angels*, who have so ordered and go-  
 verned it, that it was tempered and blended  
 together of strange contraries, a *Hoch-potch*,  
 not so cold that we would be all *Romish*,  
 and cleaving to Idolatry & superstition alto-  
 gether ; nor yet so hot that we pursue and ad-  
 vance of a through *Reformation* ; abstaining  
 from grosser sins, well given in Religion, and  
 will serve God so far as they may keep the  
 estimation of prudent men, moderate in Re-  
 gion, just *Statists* or *Protestants* of State,  
 which are known commonly to be *luke warm*  
*professors*. This mediocrity, saith he, is worst  
 of all, which indeed is honoured of the world  
 because it hath a certain shew of moderation  
 and peaceablenesse ; but Christ preferreth a  
 blind *Papist*, or no Religion at all before this  
*hotch-potch lukewarmnesse*. And also whose  
 outward government, and regiment in the  
 Church, is for the most part *Antichristian* and  
*Romish*, tempering pure doctrine and *Romish*  
 regiment together, broaching again monstrous  
 opinions heretofore hissed out ; and through  
 this government they have so filled the  
 Church with such a corrupt Clergy like them-  
 selves,

selves, to serve their owne turne, ignorant  
 drones, profane Priests, Sir *John Lack-Latines*  
 to say prayers, being so corrupt in their ad-  
 missions to Church-livings, that any starker  
 foole or arrant knave, may fulfill their con-  
 ditions for admittance. whereby they have  
 filled and pestered the Church and Ministry  
 with abundance of this kinde of vermine and  
 vile-varlots: And though they love riches  
 and honour so dearly, that they content them-  
 selves with the losse of a full Reformation;  
 yet that they might not seem to prefer any  
 thing before the truth & good of the Church,  
 they do with swelling words blazon the hap-  
 pinesse of this Church thus governed as it is;  
 therefore the Holy Ghost brings in this Angel  
 boasting himselfe in vain-glory, *I am rich,*  
*&c.* *Pastors* of other Churches are poor and  
 of no preferment, but our *Bishops* have lordly  
 titles and reveuews, the *Peers* of the Realm,  
 equall to the greatest *Earles* in wealth, atten-  
 dance, Pallaces, statelinesse, and all wordly  
 pompe; so also the next ranks, *Deanes*, *Arch-*  
*deacons*, *Prebends*, &c. how mighty, massie, and  
 purfie are they grown with wealth and boast  
 thereof; doth not this amplifie the honour of  
 our Church, to have our silken Ministers to  
 glister and jet through the streets with troops  
 like Noble-men, so by this meanes to drive  
 away

way contempt from the Ministry? no,  
 saith he, this hath brought it, and this misera-  
 ble *lukewarmnesse*; what do you tell them of  
 the Primitive times, as if they were children  
 still in blankets and swadling bands? the  
 Church is growne up to peace and riches,  
 when it was poore and in persecution, their  
 rules then not fit for us now; but he demon-  
 strates that such kinde of dignities be seemes  
 not the Ministers of the Gospell: *Thou art*  
*therefore for all this a beggarly wretch, O thou*  
*English Angel*, and Christ shall take a great  
 pleasure in casting away, and spewing out  
 this Angel, and his punishment shall be very  
 dreadfull: the land of *Canaan* once spe-  
 wned out the inhabitants, and they were ut-  
 terly overthrowne: and shall their punish-  
 ment be lesse or lighter whom Christ shall vo-  
 mit out?

Therefore from these words, *I would thou*  
*were either cold or hot*, saith he, I would thou  
 wert either all *Romish*, or admit of a thorough  
*Reformation*: blaming those Angels onely,  
 and those that cleave to them, Priests and Lai-  
 y; who being bewitched with ambition and  
 covetousnesse, do scornfully reject this holy  
*Reformation*, not induring the remedy, but  
 accounting that worse then the disease: this  
 Churches disease, therefore, is more despe-  
 rate.

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Therefore he saith in plain termes, that the Bishops, which he calls no better then *Lord-beggars*, because their riches and honours (for the most part) they get by fawning flattering, bribing, being ambitious to get under great men, and so creep into the Court for preferment. But (saith he) both they and their whole luke-warme Hierarchie shall quite be overthrowne, and never recover their dignity againe: and at their overthrow they shall endanger the people, by reason of their consenting to them; yet the people shall escape overthrowing; but it is to be feared, the people shall feeble some adversity: but God will not suffer the Hierarchie to escape; for they seeking honours and riches, and not those things which are Christs shall have reproachfull judgements; few or none shall sigh or sob for them; but they and their Priests shall be vile before the people, and men shall read the reports concerning them with delight: and they shall be cast out, and spewed up as vomit out of a corrupted stomack, that no man will be willing to take up againe, from these words, *Therefore because thou art lukewarme, and neither hot nor cold: It shall come to passe that I will spew thee out of my mouth. For thou saist, I am rich and increased with goods, and have need of nothing, and knowest not how thou art* Wretched,

t the wretched, and miserable, and poore, and blind, and  
 Cord. asked. Therefore, saith he, purge out thy Ro-  
 (for) sist leaven, dote not on thy riches and ho-  
 ing, ours, but minde his things and honour, who  
 great thy sake became poore and contemptible;  
 fer- set up faithfull Ministers in every congregati-  
 hole on; repent thee of the injury done to thy faith-  
 ver- all watchmen, casting them into prison, and  
 ty a out of their livings, who have reprov'd thy  
 en- superstition, and contended for this Reforma-  
 sen- tion. We have need of zeale, Princes, Peeres,  
 e o- angels, People, earnestly to bend our selves  
 beo- with all our power to turne away this evill  
 will that hangeth over our heads, by seeking a full  
 hey reformation: for as yet we hang by *Geometry*,  
 ose as it were between heaven & hell, the steam  
 ch- of the Romish foggy lake doth deadly annoy  
 h or us: let us therefore, saith he, mark what hath  
 hall been said, and not like dogs, gnash and gnaw  
 ead our teeth at the stone that is cast at us, but  
 ht: tremble at the dreadfull hand that cast it, and  
 o as hearken to these wholesome warnings with all  
 man speed.

these The whole state of this Church of *Laodicea*  
 me, is worthy of serious consideration, as Mr.  
 asse *Brightman* applies it to *England*, in this and  
 soon divers chapters; for he speaks of our times as  
 we if he were now living.

are And further he saith in his Epistle, and else-  
 ed, where

where in his Commentary, that many are the miseries the Christian Churches must suffer: for there will be a long and dolefull Tragedy, which will overthrow with scourges, slaughters, death and ruine: and that the Sword of the Lord shall be made drunke in their blood, except they receive warning and amend. But yet, saith he. Be of good comfort *Germany*, *France*, and *Britany*, and all you Christian Churches: this is the last Act: for after this Theater and long Tragedy is past, there will succeed in the roome thereof happy dayes, with abundance of peace and all good things. And it is his judgement (if I may not say his Prophecie) comparing one Scripture with another, and times with times, That before the yeare 1650. the *Jewes* shall be called, the *Whore* of *Romes* nose shall be slit, and she stript of all her glorious garments and attire, her power and sinews cut, and the Pope himselfe shall run out of *Rome* into *Avignon*, or in *Bavonia*, or thereabout, one of his owne Cities, and the City of *Rome* shall be burnt with fire.

And that the King of *Spaine*, and the King of *Polony*, and some other Kings shall bewaile her, and would faine help her, but dare not, because they shall be afraid of their own safety, lest they be devoured or scorched with  
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the same fire. And further, he saith, that the  
 Emperor of *Germany* shall destroy *Rome*, if he  
 go to the work, it being most proper for him;  
 if he did not, some other shortly will have  
 the praise of that victory: Therefore, saith he,  
 you godly Princes take the matter in hand,  
 and set to this work, it shall not be a thing of  
 great trouble as you think for, fear not the  
 great armies that will come to help her: If  
 you think the *Spaniard*, or the *French-man*, or  
 any other King will raise mighty forces a-  
 gainst you to defend her, as being *Romes*  
 friends; these are altogether vain fears, scare-  
 crows, goblins, bug-bears for simple people:  
 her friends shall stand afar off with wai-  
 ting, testifying their love, sighing and sob-  
 bing, but taking no paines, nor striking a  
 stroke to deliver their *Whore*, being now an  
 old withered harlot, but crying *Alas, alas,*  
*at great Citty.* And again, he further saith:  
 you the rest of the Christian Princes,  
 need do nothing, only be valiant, and of  
 good courage in dispatching your worke  
 for the Lord, and matters shall prosper as  
 happily as you desire; & understand at length  
 what way you may procure to your selves  
 honour and tranquility, so quietnesse and joy  
 to the whole Christian world: Therefore draw  
 your swords against *Rome*, for you shall pre-  
 vaile.

vaile. And saith he, within 45 yeares after *Rome* is destroyed, the *Pope* once more gathering his friends together to try his last chance shall utterly be overthrowne, being about the yeare 1686. which will be the longest time he can continue. But *Rome* being destroyed, and the *Jews* called, there will be then the end a most happy tranquillity, and thing very great indeed, and to be admired: the joy will be so much, that it will be strange and unexpected: for in the place of former troubles there will be perpetuall peace, and the *Kings* and *Queenes* will be nursing fathers and nursing mothers, unto the *Christian Churches*.

Then the great *Turke* shall be 40 years of the decaying hand, and lose many *Countries* but in the yeare 1696. he also shall be utterly overthrowne: and then *Christ* shall raige with his *Ordinances* chiefe in the world.

Yet not to forget that he saith further of *England* and *Ireland*; Although *Christ* be angry with us by reason we are so far from perfect *Reformation*, and they which labour to bring in the *Popish* ceremonies hated of *God*, to endanger the overthrow of our *Kingdome*; yet he saith, *Christ* hath begun his *Kingdome* (at that time he wrote) which was in the daies of blessed *Q. Elizabeth*, which happily



happily begun and proceeded in the work of Reformation, according to the time and those dayes she lived in; the finishing whereof will be required of this Generation; otherwise expect God hath a sad controversie with this Land. But Christ hath begun his Kingdome both in *England* and *Ireland*, to reigne evermore: and they shall endeavour many enterprises, yet they shall vanish like smoake, and they shall never prevaile to overthrow Christ his Kingdome begun here: For they will never want Christian Princes to maintaine his truth begun, which he saith begun from the yeare 1558. For the seventh Angel blew his Trumpet for this time, and saith he will reigne evermore. He further saith, that ere long, before the yeare 1650. the fourth Angel shall powre out his Violl upon the Sun; which Sun he interprets the holy Scriptures, which illustrate the mindes of men as the beames of the Sun doe the eyes of the body. This Violl being powred on them, shall give them greater force and edge, more vehemently to scorch the man of sin: so that he shall gnash and rage against this Sun, which hath so discovered his ugly bue to the world: and it shall not only burne and vex him, and those of his household, but also hypocrites, and all others who  
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are not endued with true godlineſſe; That they ſhall even boyle with envy and ſtriſe, and all bitterneſſe of minde, like the men of *Atlas* which curſe the Sunne, becauſe it parcheth them with too much heat.

And laſtly, he ſaith for the better underſtanding of what he meanes } that the City of *Rome* is not limited to that City, but extends as far as the Pope hath any dominion: So that the City of *Rome* is in deſtroying, if any of her dominions be in deſtroying, as he interprets the holy Ghoſts meaning. But the Pope is to be quite and fully overthrowne at the yeare 1686. Therefore by computation *Rome* muſt bee in deſtroying at 1641. in ſome of his Dominions.

So I conclude this brief Relation (of what Mr. *Brightman* largely inſiſts upon, ſhewing his grounds in his Book, why he affirms theſe things) with Chriſts counſell to this Church of *Laodicea*.

*I counſell thee to buy of me gold tryed in the fire, that thou mayeſt be rich, and white raiment that thou mayeſt be cloathed, and that the ſhame of thy nakedneſſe doe not appeare; and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.*

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